into an icicle lying at his very heart, cooling all his ardour, and damping all his enthusiasm. He looks back at times, no doubt, to the simple faith of his childhood with a sigh; but it is as to a pleasing dream or illusion, from which he has been awakened, and into which, the spell being broken, he can never again fall.

We must, therefore, seek for a firmer basis on which to rest the duty of prayer.

Thirdly, Prayer is a duty which we owe to God. It is due on the part of the intelligent creature that he should thus exalt the great Creator. Common gratitude should prompt every thankful mind to express its sense of the Divine goodness. Every reproach of conscience should bring us down upon our knees before that God whose law we have broken. Prayer, " uttered or unexpressed/' is the form which this duty of obeisance, which we hold to be a moral duty, should assume. It is man, in his own way, and according to his nature, addressing himself to God, who, according to his nature, must hear and listen to the petitions of his creatures. There may be prayer where there are no words employed, and the heart may move when the lips do not move. Still, it is according to the constitution of man that out of the abundance of the heart the mouth will speak; and words, while forming no essential part of the prayer, will yet essentially aid it, by keeping the mind from falling into blankness and vacuity, by instigating and guiding it in a certain train—in short, they furnish cords to bind the sacrifice to the altar, they supply a censer in which the delicate incense of our feelings may be presented before the Lord.

Fourthly, God has so arranged his providence that he provides an answer to prayer. It is of the utmost moment to establish this truth, and to show that there is a means by which God can answer prayer in a manner worthy of his own character, and suited to ours.

Dr. Chalmers has treated this subject with his usual .enlargement of mind. He supposes that prayer may be answered in one or other of two ways, in perfect accordance with the ordinary procedure of God. He supposes that prayer and its answer may be connected together, as cause and effect, that they may form a sequence of a very subtle kind, more subtle than any of the sequences of the most latent physical substances, anol not therefore observable, except by those who have that nice spiritual